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Interracial News Service

A DIGEST OF TRENDS AND DEVELOPMENTS IN HUMAN RELATIONS

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NUMBER 1

EMPLOYMENT AND THE CHURCHES

(A compilation of references to employment practice by denominational bodies, and instances of practice at the local church level)

A major portion of this issue of the **INTERRACIAL NEWS SERVICE** is devoted to denominational pronouncements and local church practice regarding employment. The section on policy statements includes all policies that have been received in the Department from member denominations of the National Council of Churches and that make a specific reference to employment — either in or out of the churches. The short section on employment practice at the local church level reflects only the data that have come to the attention of this Department since 1951. It does not represent a survey of all of the denominations nor of any single one of the denominations. It includes several instances of action taken by local or state religious groups looking specifically toward immediate fair employment practice. There is good reason to believe that there are other instances, that have not come to our attention, of pulpit placement as well as the employment of directors of religious education in local churches without regard to race. Readers are encouraged to document and report any such instances to the editors of the **INTERRACIAL NEWS SERVICE**.

DENOMINATIONAL POLICIES

AMERICAN BAPTIST CONVENTION

Minneapolis, Minnesota, May 28, 1954

We commend the United States Supreme Court in its historic decision of 1954 outlawing segregation in public education. We affirm our belief that God is no respecter of persons, that every individual is of infinite worth in His sight, and that it is His will that the law of Christian love operate in all human relationships. We urge American Baptists to increase their opposition to other areas of segregation — housing, *employment*, recreation, church participation. We urge local churches to carry forward educational programs dealing with this issue, and we propose cooperation with other Christian bodies of like mind.

Denver, Colorado, May 25, 1953

WHEREAS, The American Baptist Convention has repeatedly voiced its concern regarding discriminatory practices in America, and has urged equal treatment for all citizens regardless of race, color or creed; and . . .

WHEREAS, The President has recently urged Congress to correct discriminatory practices in the Nation's Capital; therefore, be it

Resolved, That we commend the President of the United States on his action and that we renew our own efforts both to awaken Congress to this continuing evil and to urge our denominational and State agencies and our local churches to remove such practices, where they exist among us, and that we encourage the use and *employment* of members of minority groups at every level of our denominational work and activities.

Buffalo, New York, June 15, 1951

WHEREAS, Baptists have always opposed discriminatory practices in industry; and

WHEREAS, we favor fair and just treatment of all men and women regardless of racial, national or religious background; therefore, be it

Resolved, that we favor the passage of Federal and State F.E.P.C. legislation; Furthermore, be it

Resolved, that we continue our educational program for the elimination of prejudice and injustice in this field.

NORTHERN BAPTIST CONVENTION

Milwaukee, Wisconsin, June 1948

WHEREAS, The President's Committee on Civil Rights constitutes another milestone in the steady march toward emancipating minority groups by emphasizing the basic (a) Right to safety and security of the person, (b) Right to

citizenship and its privileges, (c) Right to freedom of conscience and expression, (d) Right to equality of opportunity;

Resolved, That the Northern Baptist Convention go on record as supporting such specific recommendations as . . . the elimination of segregation and discrimination based on race, color, creed or national origin (particularly in education, *employment*, armed services and housing) . . .

Atlantic City, N. J., May 19-23, 1947

WHEREAS, Discrimination in *employment* because of race, creed or national origin is one of the great moral issues before our nation today; and

WHEREAS, The right of a worker to be employed and paid solely on the basis of his character and ability is so clear, just, and Christian that it should be protected by appropriate legislation; and

WHEREAS, This has clearly been recognized in legislation passed recently in New York, New Jersey, Massachusetts, and Connecticut; therefore, be it

Resolved, That the Northern Baptist Convention urge the enactment of legislation designed to secure these objectives by other state legislatures and their serious consideration by the Congress of the United States.

NATIONAL BAPTIST CONVENTION, U. S. A., INC.

Atlanta, Georgia, September 4-8, 1946

We are stating . . . what we believe to be right, just and fair for our group.

... We want that the Fair *Employment* Practice Commission bill be passed. The passing of this bill will mean more to the Negro than anything else, as it relates to his economic standing and security. . . .

CHURCH OF THE BRETHREN

(Excerpt from Statement of the Brethren Service Commission to the Senate Committee on Labor and Public Welfare, March 1, 1954)

... Specifically, we are here today to endorse S. 692 as now under consideration, a Bill to prohibit discrimination in *employment* because of race, color, religion, national origin, or ancestry.

Basic to the faith of the Brethren over the years has been a deep respect for the dignity of the human personality which we believe has been placed in each person by the Almighty who created us. Barriers to the employment of individuals based on racial and religious reasons violate their basic right to enjoy life to the full. . . .

We urge that the Committee give S. 692 as now under consideration a favorable report and that every effort be made to pass it in this session of Congress.

General Brotherhood Board
June 17, 1950

Employers will do well to make an effort to include representatives of other races in their staffs, but here again the goal of a natural relationship should be kept in mind. . . .

Our church should cooperate with other religious bodies and with suitable secular organizations in efforts to combat race prejudice. The church should be ready to protest when discriminatory laws or measures are directed against racial minorities. It should give active support to wise measures safeguarding their right to fair treatment in *employment* and the other concerns of life. . . .

CONGREGATIONAL CHRISTIAN CHURCHES

General Council, 1956

We the voting members of the 1956 General Council of the Congregational Christian Churches, reaffirm the actions taken by five previous General Councils in pledging ourselves to work for a non-segregated church in a non-segregated society. . . .

We are grateful for progress in equal and non-segregated *employment* opportunities, achieved more easily in a time of full employment. We accept the responsibility to help in consolidating these notable gains, and to expand them as rapidly as possible in all parts of the nation. . . .

General Council, June 30, 1954

. . . we call upon Congregational Christian colleges, agencies, associations, conferences and institutions to practice non-segregation and non-discrimination in enrollment, *employment*, church extension and church conservation, and organization.

General Council, June 23, 1948

Be it resolved that the General Council endorses the general recommendations of the President's Committee on Civil Rights, especially the following: . . .

Fair *employment* legislation to help insure a gainful occupation and advancement according to merit, without discrimination as to race or creed. . . .

General Council, June 18-25, 1946

We petition the President of the United States and the Chairmen of interested Congressional committees to use all of the resources of their high offices to influence and bring about the immediate consideration by Congress of the legislation now pending as S. #101 and H. R. #2232 designed to set up a permanent governmental agency to break down racial and religious discrimination in private and government industry and *employment*.

General Council, June 21-28, 1944

We endorse the principles embodied in the work of the Fair *Employment* Practices Committee, which we hope will be made permanent by act of Congress.

EVANGELICAL AND REFORMED CHURCH

General Synod

August 31-September 7, 1956

As members of a Christian denomination and of congregations of Christian people, we cannot be fully effective witnesses to the truth that Christ has broken down the partitions between men until our fellowship of worship and service is open to all who confess Jesus Christ as Lord and Savior. We cannot convincingly urge inclusiveness on others unless we, as Christian congregations, are willing to take steps towards integration in our own fellowship of worship and service. And we cannot do otherwise than work persistently to eliminate all forms of discrimination and to guarantee equal opportunity for education, *employment*, and the enjoyment of civil rights to all citizens, regardless of their racial, national, or religious origin. Discrimination and segregation have proved to be a denial of the justice God demands we owe to our neighbors. . . .

General Synod, 1953

The General Synod especially encourages our churches, as well as individual members, to work in every appropriate manner to end racial discrimination in opportunities for housing, education, *employment* and the other common rights of citizens in a free society.

General Synod, 1947

The General Synod . . . approves legislation to secure fair *employment* practices and to guarantee full human rights to minority groups in our country.

General Synod, 1944

The General Synod accepts as its own the statement of the Department of Race Relations of the Federal Council of Churches of Christ in America submitted to the Executive Committee of the Council on March 21, 1944:

"Discrimination in *employment* because of race, creed or national origin is one of the great moral issues before our nation today. The right of a worker to be employed and paid solely on the basis of his character and ability is so clear, just and Christian that it should be protected in law. This right should be safeguarded by appropriate legislative and administrative provision."

The General Synod joins the Federal Council of Churches of Christ in America in urging our government to establish permanent procedures for securing the objectives which have been sought by the Committee on Fair Employment Practice.

THE METHODIST CHURCH

Board of Social and Economic Relations

May 7, 1954

We believe it to be the duty of every Methodist Christian to exert to the full his personal influence for the abolition of race discrimination in reference to *employment*, housing, public facilities, hospital and medical care, education, recreation, justice in the courts, and all other relevant aspects of our common life.

Woman's Division of Christian Service

January 16, 1954

In the United States we are committed to a policy of full *employment* in order to secure economic stability and growth. Such economic stability rests upon a policy of full *employment* without wasteful discrimination. Since discrimination in any case violates our Christian principles, the Woman's Division re-affirms its support of a national fair employment practices act.

Local women are urged to work also for the creation of state study commissions on fair employment practices.

Discipline, 1944

We urge . . .

Equal opportunity in *employment*, upgrading, and conditions of work, in exercise of full rights of citizenship, in access to professional and business careers, in housing, in transportation, and in educational facilities.

PRESBYTERIAN CHURCH, U. S. A.

Standing Committee on Social Education

May 30, 1956

Noting that discrimination in *employment* consigns Negroes and other minority persons to the least desirable jobs without consideration of their personal qualifications or training, thereby depriving them of dignity and vocational opportunity,

The 168th General Assembly

Urges Presbyterian employers to take such steps as may be necessary to break the pattern of discrimination in *employment*;

Urges Christians to give individual and corporate support to employers who have courageously employed Negroes on a non-discriminatory basis, prevailing patterns and attitudes of their community to the contrary;

And urges Christians to give support in the most appropriate ways for a federal Fair *Employment* Practices law.

General Assembly, 1955

We call upon the members of our churches

— to work for desegregation in the businesses, professions, and unions to which they belong, and to urge the passage of fair *employment* practice laws with enforcement provisions in states in which legislation of this type is not already in effect; . . .

General Assembly, 1954

We urge governing boards of Church-related institutions to re-examine policies and practices of admission, residence, and *employment* and where necessary to readjust them so as to comply with the spirit of our Church's position.

A STATEMENT TO THE SOUTH AND THE NATION

issued by the

SOUTHERN LEADERS CONFERENCE ON TRANSPORTATION

(Attended by 60 Negro leaders from 29 communities of ten Southern states; called by Rev. Martin L. King, Jr., Rev. F. L. Shuttlesworth, Rev. C. K. Steel — at Ebenezer Baptist Church, Atlanta, Ga., January 10-11, 1957)

All over the world men are in revolt against social and political domination. The age old cry for freedom and human dignity takes on a significance never experienced before. For in a very real and impelling sense no man, no nation and no part of the universe is an island unto itself.

Asia's successive revolts against European imperialism, Africa's present ferment for independence, Hungary's death struggle against Communism, and the determined drive of Negro Americans to become first class citizens are inextricably bound together. They are all vital factors in determining whether Twentieth Century mankind will crown its vast material gains with the achievement of liberty and justice for all, or whether it will commit suicide through lack of moral fiber.

Because America is one of the two most powerful nations on earth and, even more, because our power and our prestige are pledged to freedom and civil liberties for the individual and constitutional government for the nation, the unresolved problem of civil rights becomes the most crucial issue of our culture. This is so because the nation, in proclaiming freedom, shines as a beacon of hope for the oppressed of the world and yet denies even elementary democratic rights to its Negro minority. But beyond this moral embarrassment, all of the nation's institutions remain stunted and frustrated by the contradiction between what America practices and what America proclaims.

The church has the high task to provide the American people with moral leadership. And while the major denominations have spoken out clearly for brotherhood, the task of many local churches is made more difficult by the moral compromise in part imposed upon them by the civil rights conflict.

Even the Congress of our land is shackled. It is unable to enact urgently needed social legislation. Federal aid to education and increased social security bills for the benefit of white and Negro people die in congressional committees because the division over civil rights permits a small political minority to capture and control the legislative branch of our national government.

Thus the entire nation suffers because our democratic vitality is sapped by the civil rights issue. This is even more true of the South. In her unwillingness to accept the Negro as a human being, the South has chosen to remain undeveloped, poorly educated and emotionally warped.

Through recent Supreme Court decisions, declaring that discrimination based on race violates the Constitution, the issue has been joined. There is no turning back. The nation must now face the reality that America can never realize its vast economic, social and political potential until the struggle for civil rights has been decisively won.

We are convinced that the great majority of white Southerners are prepared to accept and abide by the Supreme Law of the Land. They, like us, want to be law-abiding citizens. Yet a small but determined minority resorts to threats, bodily assaults, cross-burnings, bombing, shooting and open defiance of the law in an attempt to force us to retreat. But we cannot in clear conscience turn back. We have no moral choice but to continue the struggle, not for ourselves alone but for all America. We have the God given duty to help save ourselves and our white brothers from tragic self-destruction in the quagmire of racial hate. We must continue to stand firm for our right to be first class citizens. Even in the face of death, we have no other choice. For if in carrying out this obligation we are killed, others, more resolute even than we, will rise to continue the drive to free the United States of the scourge of racial conflict.

In dedication to this task, we call upon all Negroes in the South and in the nation *to assert their human dignity*. We ask them *to seek justice and reject all injustice*, especially that in themselves. We pray that they will *refuse further cooperation with the evil element which invites them to collude against themselves in return for bits of patronage*. We know that such an assertion may cause them persecution; yet *no matter how great the obstacles and suffering, we urge all Negroes to reject segregation*.

But far beyond this, *we call upon them to accept Christian Love in full knowledge of its power to defy evil*. We call upon them to understand that *non-violence is not a symbol of weakness or cowardice*, but as Jesus demonstrated, *non-violent resistance transforms weakness into strength and breeds courage in face of danger*. We urge them, no matter how great the provocation, to dedicate themselves to this motto:

"Not one hair of one head of one white person shall be harmed."

We advocate non-violence in words, thought and deed, we believe this spirit and this spirit alone can overcome the decades of mutual fear and suspicion that have infested and poisoned our Southern culture.

In this same spirit, we place the following concerns before white Southerners of goodwill:

1. We call upon white Southern Christians to realize that the treatment of Negroes is a basic spiritual problem. We believe that no legal approach can fully redeem or reconcile man. We urge them in Christ's name to join the struggle for justice. They, as individuals, can begin now:
 - (a) By working to see that all persons, regardless of color or creed, who seek the saving grace of Christ are accepted as equals in their churches.

- (b) By encouraging schools and colleges controlled by the church to set an example of brotherhood.
 - (c) By speaking out in moral terms and by acting on the basis of their inner convictions, and accepting as Negro Christians must, the consequences of the Christian imperative. In this way they may well reduce the violence directed toward the Negro community; restore order and hasten reconciliation.
2. We call upon every white Southerner to realize that the major choice may no longer be segregation or intergration, but anarchy or law. We remind them that communities control their destinies only when order prevails. Disorder places all major decisions in the hands of state or federal police. We do not prefer this, for our ultimate aim is to win understanding with our neighbors. In a profound sense, the lawlessness and violence our people face is blood upon the hands of Southern Christians. Far too many have silently stood by as a violent minority stalks over the southland. We implore men of goodwill to speak out for law and order.

As citizens and as representatives of equal rights movements all over the South, we cannot ignore the vital role that government could play in easing tensions and in helping Negroes secure their constitutional rights.

In recent years the Judicial Branch of government has behaved in a responsible manner. But not since Reconstruction days has the Congress passed any civil rights legislation. Since 1952, the Executive Branch has not clearly given direction to millions of confused citizens on questions relating to civil rights.

We therefore have called upon the Executive Branch of our government in the following manner:

1. Today this conference wired Dwight D. Eisenhower, President of the United States, asking him to come

south immediately, to make a major speech in a major Southern city urging all Southerners to accept and to abide by the Supreme Court's decisions as the law of the Land. We further urged him to use the weight of his great office to point out to the South the moral nature of the problems posed at home and abroad by the unsolved civil rights issue.

2. We also wired Vice-President Nixon urging him to make a tour of the South similar to the one he made on behalf of Hungarian refugees. We told him that through such a trip he could report to the President and the American people the economic boycotts, and reprisals, and bombing and violence directed against the persons and homes of Negroes who assert their rights under the Constitution. We further indicated that thousands of Negroes had fled Mississippi within the last year with no moral or financial help from their government.
3. In the light of the Supreme Court decision in transportation and the Attorney General's December meeting with federal district attorneys from the South, we today request that Mr. Brownell grant an interview with representatives of this conference to discuss the responsibility of the Department of Justice in maintaining order in several areas where Negroes and whites who stand for justice, fear for their lives.

We have made this statement, believing that the trials of the present are not in vain. For we are convinced that if Negroes of the South steadfastly hold to justice and non-violence in their struggle for freedom, a miracle will be wrought—from this period of intense social conflict and that a society based on justice and equality for all, will gradually emerge in the South. Then we shall all be emotionally relieved and freed to turn our energies to making America truly "The land of the free and the home of the brave."



... Because of the Supreme Court decision, educational facilities previously denied to minority groups will be available, producing a larger potential in categories formerly predominantly white.

We therefore recommend that the Boards and Agencies of the Church, in maintaining their high standards, continue to seek to give all categories of *employment* a truly representative character.

General Assembly, 1944

General Assembly commends the essential purpose of the President's Fair *Employment* Practice Commission as being in keeping with Christian principles, and favor its receiving legislative sanction rather than remaining in its present status of an executive order.

UNITED PRESBYTERIAN CHURCH

98th General Assembly

June 13-18, 1956

... believing that segregation is a violation of the Gospel of Jesus Christ we hereby recommend that the Ninety-Eighth Assembly adopt the following resolutions: ...

That boards and agencies of the Church make appointments to staff positions and other *employment* opportunities in conformity to this principle of integration.

UNITED LUTHERAN CHURCH IN AMERICA

Biennial Convention, 1952

... Fair *Employment* Practices Laws have proved generally beneficial in cities and states where they have been enacted. Citizens' groups have secured fair use of educational funds, just action in the courts, and fairer treatment in press and radio for minorities. Christians should work for such constructive changes, and for public support of democratically enacted laws which conform to Christian standards.

LOCAL PRACTICE

The Rev. John T. Walker, Rector of St. Mary's Episcopal Church, Detroit, will be the newest member of the teaching staff at St. Paul's School, Concord, New Hampshire, it was announced ... by the Rev. Matthew Warren, head master. "Mr. Walker will be teaching Sacred Studies and Ancient History," said Mr. Warren, "and we look forward to his joining us for the school year starting September, 1957."

The Rev. Mr. Walker brings an interesting background to his new position. Born and raised in Detroit, he became the head acolyte at St. Paul's Episcopal Cathedral during his days as a student at nearby Wayne State University. After gaining his Bachelor of Arts Degree there in 1951, he entered the Virginia Theological School at Alexandria, Virginia, the first of his race to do so in the 124 years of its history.

Graduating from there with a degree of Bachelor of Divinity in 1954, Mr. Walker went to St. Mary's Episcopal Church ... After a period as assistant, he was elected Rector ... in 1955. Approximately 80 per cent of the congregation is white, and his election marked a precedent in the 80 years of the parish's history. ...

(*News Release, Diocese of Michigan*, December 26, 1956)

The expression of interracial brotherhood took a step forward ... with the installation of a white minister as associate pastor of a Negro church (in Princeton, N. J.).

The Rev. David H. McAlpin, Jr. ... was inducted at the 115-year-old Witherspoon Street Presbyterian Church.

Mr. McAlpin is 28 years old, a native of Princeton and a graduate of Princeton University ... He will share the Witherspoon pulpit with the Rev. Benjamin J. Anderson, a Negro.

Mr. Anderson, the pastor, said, "We are working toward the pronouncement of the General Assembly of the Presbyterian Church for a nonsegregated church." ...

(*New York Times*, January 14, 1957)

A Negro has been called to an all-white congregation for the first time in the 98-year history of the United Presbyterian Church.

Virgil P. Cruz, 26, who graduates May 17 from Pittsburgh-Xenia Theological Seminary ... will become minister of

Hebron United Presbyterian Church, 20 miles southeast of Glens Falls, N. Y.

Mr. Cruz preached for the Hebron congregation several times, ... As the pulpit is vacant he became a candidate for the pastorate. The congregation recently voted unanimously to call him and he has accepted, ...

(*Religious News Service*, April 23, 1956)

The United Lutheran Synod of New York and New England assigned a white pastor to a Negro church and received a Negro congregation into membership in what was described as "an accelerated program of integration." ...

The Rev. Robert Tage Neilssen of Brooklyn, N. Y. was ordained and assigned to the Church of the Transfiguration in New York City's Harlem section. He is the first white clergyman called as pastor of a Negro congregation in the synod's history.

An all-Negro independent Methodist congregation at Roxbury, Mass. became a synod member. It will be known as All Saints Evangelical Lutheran church. ...

(*Religious News Service*, May 31, 1956)

The Methodist General Board of Evangelism voted ... to abolish its department of Negro work.

Saying that such a separate department is "no longer needed," the board directed that its entire staff work on a completely integrated basis with "the whole Church."

The Rev. J. W. Golden of Memphis, Tenn., Negro minister who has headed Methodist evangelistic work among members of his race for the past 14 years, was named head of a new department. ...

(*Religious News Service*, January 13, 1956).

... Charles E. Frost, a student at Garrett Biblical Institute and member of the First Methodist Church of Evanston, (Rock River Ill. Conference) will become student pastor of the Methodist Church of the Redeemer at 200 S. Sacramento on July 1.

He will be the first Negro to serve a church in the conference, composed of 374 Methodist congregations in northern Illinois. ...

(*Chicago Sun-Times*, June 21, 1956).

The Newark Conference (of the Methodist Church) has voted unanimously to petition the Northeastern Jurisdiction to ask the Council of Bishops to assign a bishop from the Central or Negro Jurisdiction to one of the areas in the Northeastern Jurisdiction the next time a vacancy occurs.

The delegates also expressed willingness to work under district superintendents and have Negro pastors assigned to churches without regard to their color. ...

(*Paterson, N. J. Evening News*, June 9, 1956).

A Negro clergyman has accepted an invitation to become pastor of the Sixth United Presbyterian church, an all-white congregation on Chicago's South Side.

Officials of the church, in making the announcement ... said Dr. A. L. Reynolds, Jr., was given the pastorate to persuade Negro residents in the area to join the congregation. ...

Dr. Reynolds is a graduate of Rust College, Holly Springs, Miss., and did graduate work at Tuskegee Institute.

(*Norfolk Journal and Guide*, May 19, 1956)

Rev. Joseph R. Washington, the first Negro to become minister of an all-white congregation in Maine, held his first services at the two churches at Newfield and Westfield. About 80 of the total of 100 members in the two churches heard the 25-year-old native of Madison, Wisconsin speak.

(*Jet Magazine*, June 14, 1956)

The parishioners of the Old Mystic (Conn.) Methodist Church formally welcomed to their pulpit a 33-year-old Negro they had chosen unanimously to be their spiritual leader. It was the first time in Methodist annals that a Negro has become minister of an all-white congregation.

The Rev. Simon P. Montgomery, a native of Pineville, S. C.,

conducted his inaugural service at 11 A.M. in the neat white-clapboard church that has stood for more than a century. . . .

Roland Avery, chairman of the congregation's board of trustees, said that the church had chosen the Rev. Mr. Montgomery because "we just wanted a good pastor." . . .

The Right Rev. John Wesley Lord, Resident Bishop of the Boston Area of the Methodist Church, formally approved the appointment. He and other Methodist leaders have voiced the view that it is a major step in long efforts to drive a wedge into the Church's Central Jurisdiction. . . .
(*New York Times*, Oct. 3, 1955)

Mississippi Methodist white women took a strong stand for racial fair play (recently) and in the process delivered a sounding slap to "white citizens councils."

Meeting (in Jackson) the Woman's Society of Christian Service of the Mississippi Methodist Conference voted 129-62 for a charter calling for liberal racial policies in the church.

The 10-point charter (stated) . . .

We will employ all missionaries, deaconesses and other workers, regardless of racial or national background, on the basis of qualifications, and the promise they show for effective work in the field to which they will be sent. . . .
(*Afro-American*, May 7, 1955)

After three months' study and discussion, the official board of People's Methodist Church, Woodland, Me., voted on Jan. 3 to support the Geneva Point Pact on pastoral policy. The Woodland church thus became the fourteenth New England church to adopt the pact since it was proposed by *Zions Herald* in 1953.

The Pact was originally framed by the paper as a means of registering cooperation with the publicly expressed desire of Bishop John Wesley Lord to be able to find churches to which Negro pastors could be appointed upon occasion. It reads: "In the name of the Father of all mankind, we are resolved that we shall receive fully qualified and regularly appointed pastors without regard to their race, color or national origin."
(*Zions Herald*, Boston, Mass. — a Methodist weekly, January 12, 1955.)

The Rev. Fred W. Sutton, Jr., who took over an all-Negro Episcopal congregation (in Galveston, Texas) immediately after his graduation from General Theological Seminary, New York, in June, 1953, has succeeded in making it an interracial congregation although the majority is still Negro. . . .
(*Religious News Service*, January 17, 1955).

A white minister took over as pastor of a Negro congregation here (Pittsburgh, Pa.) recently because he said "we need

to have better human relations between all peoples, regardless of color." The Rev. Virgin P. Moccia was named moderator of the Bidwell Street Presbyterian Church when the congregation's pastor resigned several months ago. Then the congregation asked if Mr. Moccia would consider becoming pastor.

(*The New York Times*, May 10, 1952)

A white and a Negro church (in San Francisco) solved the problems facing their congregations by a simple merger, described as the first such amalgamation in the West.

In 1947 the Rev. Wesley L. Hawes, a Negro, established the Hope Presbyterian church in a district where many of his race live. The space soon proved far too restricted for the number of worshipers.

Meanwhile, the Westminster Church, built in 1867 in a fashionable quarter, was rapidly losing its congregation, and recently could scarcely fill a small chapel of the edifice. Further to complicate matters, the pastor was transferred. The Negro minister then proposed uniting the two groups.

"My task is to help people become Christians," the Rev. Mr. Hawes explained. "If they are real Christians, then racial problems will solve themselves."
(*New York Daily News*, May 5, 1952).

C. Shelby Rooks, a Negro, and the Rev. Paul Kimmel will become co-pastors of the Shanks Village Protestant Church in Inter Faith Chapel . . . on Sept. 1 as the result of an election held last night and announced at the church services. . . .

Mr. Rooks is a Virginian who was graduated from Virginia State College in 1949 after serving three years in the Army Medical Corps in the Pacific area. . . . Both new pastors are residents of Shanks Village.

(*The New York Times*, July 9, 1951).

The Rev. Roland T. Heacock, Negro, former Army chaplain, has accepted the pastorate of the Staffordville (Connecticut) Congregational Church at the request of its white congregation.

"When this sort of action no longer is 'big news' but is normal, everyday routine, then and then only will we as a nation qualify to lead other peoples of the world toward democracy."
(*Kansas City Call*, Dec. 8, 1950).

The matter in these pages is presented for the reader's information. Unless so stated, it is not to be construed as reflecting the attitudes or positions of the Department of Racial and Cultural Relations or of The National Council of Churches.

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